

PROCEEDINGS

—OF THE—

BIBLE CONVENTION,

—HELD AT—

Saratoga, N. Y., May 22, 23,

—1883.—

PHILADELPHIA :
AMERICAN BAPTIST PUBLICATION SOCIETY,
1420 CHESTNUT STREET.

THE NEW BAPTIST HYMNAL FOR CHURCH SERVICE.

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REPORT OF THE PROCEEDINGS

OF

THE BAPTIST BIBLE CONVENTION.

TUESDAY, *May* 22, 1883, A. M.

The meeting was called to order at ten o'clock by B. Griffith, D. D., of Pennsylvania.

On motion of J. H. Griffith, D. D., of New York, Hon. J. L. Howard of Connecticut was made permanent Chairman.

On motion of Hon. James Buchanan of New Jersey, it was voted to elect one Vice-president from each organized body represented in the Convention.

On motion of A. J. Rowland, D. D., of Pennsylvania, T. J. Morgan, D. D., of New York, was elected temporary Secretary.

On motion of Dr. Rowland, a committee on permanent organization was appointed as follows: A. J. Rowland, D. D., Pennsylvania; Edward Lathrop, D. D., Connecticut; Thomas Armitage, D. D., New York; T. Edwin Brown, D. D., Rhode Island; Samuel Graves, D. D., Michigan.

Prayer was then offered by Thomas Armitage, D. D.

Hymn 97, Calvary Selection, was sung by the congregation, J. H. Humphrey, New York, presiding at the organ.

On motion of Rev. C. H. Kimball, New Hampshire, a committee on enrollment was appointed as follows: Rev. G. W. Folwell, Connecticut; Rev. W. W. Everts, Jr., Connecticut; T. W. Goodspeed, D. D., Illinois.

B. Griffith, D. D., Pennsylvania, read the following:

The Committee of Arrangements beg leave to make the following report:

I. ORIGIN OF THE MOVEMENT.

Resolutions passed by the American Baptist Publication Society, May 29, 1882.

Resolved, That we instruct the Board of this Society to invite the Committee of Nine recently appointed in New York, the Executive Committee of

the American Baptist Missionary Union, the Board of the American and Foreign Bible Society, the Board of the American Baptist Home Mission Society, and the two Boards of the Southern Baptist Convention, to appoint committees of conference for the purpose of issuing a united call to the denomination in the several States and Canada, asking for the appointment of messengers to a general meeting to consider and advise as to the best methods of conducting the denomination's Bible work.

A SUPPLEMENTAL RESOLUTION.

Resolved, That the Boards of the American Baptist Publication Society, the American Baptist Missionary Union, the American and Foreign Bible Society, the Southern Baptist Convention, and the three Baptist Conventions of the Dominion, are requested to appoint Committees of Conference on the best method of uniting Baptist Bible Work in America. This joint Committee shall have power to call a General Bible Convention, at such time and place, and in such manner, as they may deem the wisest; the object of said Convention being to submit a plan for the re-adjustment of our Bible work, covering both translation and circulation, and to designate the methods by which it can be done efficiently and to the satisfaction of our denomination as a whole.

In accordance with these resolutions, the Boards named were promptly invited to appoint Committees of Conference. The Foreign Board of the Southern Baptist Convention and the Boards of the Missionary Societies in the Dominion of Canada declined co-operating.

II. CONFERENCE OF THE COMMITTEES.

The Conference of Committees on Bible work held two meetings at New York, on the 6th and 28th days of July last.

After a thorough discussion, the following resolutions were adopted with great unanimity:

Resolved, 1. That this Conference, composed of representatives from the Boards of the American Baptist Missionary Union, American Baptist Publication Society, American Baptist Home Mission Society, American and Foreign Bible Society, the Home Board of the Southern Baptist Convention, and the New York Committee of Nine on Bible Work, do hereby call a general Convention of Baptists, to consider and advise as to the best methods of conducting the denomination's Bible work.

Resolved, 2. That, in the judgment of the members of this Conference, the decisions of the proposed Convention should be regarded as morally binding upon the bodies we severally represent.

Resolved, 3. That this Convention shall be composed of delegates from the bodies calling it, and from the several State Missionary Conventions or General Associations; that each of the organizations represented in this Conference shall be invited to send five delegates; and that each State Convention shall be invited to carefully select and send one delegate for every thousand members or fraction thereof; that where a Convention or General Association has already held its annual meeting, its General Board shall be requested to appoint and send the delegates.

Resolved, 4. That the time and place be referred to the Committee of Arrangements, consisting of Drs. B. Griffith, J. N. Murdock, E. T. Hiscox, J. F. Elder, and Mr. William Phelps.

The Committee of Arrangements fixed upon Saratoga as the place, and on Tuesday and Wednesday, May 22d and 23d, 1883, as the time.

III. THE CALL ISSUED.

The Bible Department of our Christian work as Baptists has long been a matter of solicitude among the churches. Many have felt the importance of doing more; but the method of doing it, and the agency through which it should be done, are questions which have greatly perplexed our people. An enlarged work of translating, revising, printing, and circulating the sacred Scriptures in foreign lands, as well as enlarged endeavors to supply the great destitution of the word of God in our own country, are considerations of serious and pressing importance. Peculiar and sacred responsibility seems laid upon Baptists by the providence of God, to do a great service in giving the Bible fully and faithfully translated, to all the nations of the earth. Events, both of remote and recent date, prove that we cannot continue to co-operate in this work with the American Bible Society. Baptists must do their own work, in their own way, and be responsible to God and the world for a faithful performance of their duty.

But how shall this Bible work be done? Through the American and Foreign Bible Society, a new Bible Society, the Missionary Union on the foreign field, and the Publication Society on the home field, or in still some other way? These questions call for careful, prudent, and prayerful consideration. No question of so much moment has been before the denomination for many years. It is of the utmost importance that our people be united in some method.

At our late anniversaries in May, resolutions were passed by the Publication Society, calling on the other Societies to appoint Committees which might agree in joint meeting on calling a General Convention, for a full discussion of these questions, and if possible propose some plan that would unite the entire denomination in America, in a grand and successful Bible work. Such committees were appointed by the Societies. This joint committee have held two conferences, and after a thorough and harmonious consideration of the whole question, it was unanimously voted to issue a call for a Bible Convention, to meet with the First Baptist Church in Saratoga, on the Tuesday and Wednesday preceding the anniversaries in May next, at 10 o'clock A. M., to consider and decide what the Baptist denomination ought to do in reference to translations, versions, and the circulation of the Bible in all lands, and through what organizations this object shall be effected. Accordingly, the State Convention, or General Association of the respective States—or if any Convention or Association shall not meet prior to the 22d of May, or shall have already met when this call is issued—then the Missionary Board of such Convention or Association is hereby requested carefully to select and appoint delegates in the ratio of one delegate for every one thousand church members, or fraction thereof; and it is further requested that their appointment shall be certified in a general letter

by the Recording Secretary of Convention, General Association, or Board appointing them.

The joint committee ask that the prayers of the churches be offered for such an issue of this endeavor as shall tend to harmony, as shall glorify God, and give furtherance to his most holy word throughout the land.

The Committee in conclusion beg leave to submit the following recommendations :

1. That in order to bring the whole question formally and fully before the body for discussion, Drs. J. W. Sarles and Lemuel Moss be invited to open the discussion by presenting the affirmative and negative of the following question : "Do Baptists need a distinct Bible Society, new or old, apart from the Missionary Union and the Publication Society, for the prosecution of their Bible work ?" These brethren have been invited by the Committee, subject to your approval, to do this service, and have kindly consented.

2. That no delegate be allowed to speak more than twice, without permission from the body, nor more than fifteen minutes the first time, and ten minutes the second.

All of which is respectfully submitted in behalf of the Committee.

B. GRIFFITH, *Chairman.*

On motion, the report was accepted.

On motion, recommendation one (1) was adopted.

On motion of Thomas Armitage, D. D., recommendation two (2) was modified as follows, and adopted : "That no delegate be allowed to speak more than once on the same question, nor more than fifteen minutes, without permission of the Convention."

J. W. Sarles, D. D., of New Jersey, addressed the Convention as follows :

I start with this distinct proposition, that a distinct Bible Society is a necessity in the Baptist denomination. The reason why I believe that a distinct Bible Society is a necessity, is a conviction which has grown in my mind during thirty-six years.

1. On account of what the Bible is. I mean, of course, the inspired original, the most sacred thing the world has ever seen. It is not a word, but a voice ; and that voice is of God. In no person is God so present as in the written word.

2. On account of the place given by the Author in the plan of redemption. I believe that there is not so much misconception on anything in the world, as on the place of the Bible in the plan of redemption. It was used most prominently in the establishment of the gospel. We cannot interfere with its success any more than with the coming of the rain and snow, akin to whose operations is the sacred word. It is the seed in the soil of the earth, the scaffolding in the erection of God's spiritual temple.

In an old Missionary Magazine I find, January, 1834, dated Rangoon, the fact set forth that an open door for the Scriptures existed in heathen soil. Dr. Kincaid records his work in distributing Christian literature. The testimony of Dr. Judson, the pioneer of American Baptist Missions, was also cited in connection with the importance of the Scriptures among the heathen.

Nature is exhausted in the use of figures to express the mission of the Scriptures. If it is worth any care, it is worth the best that redeemed men can give it.

3. A translation and revision of the Scriptures makes a distinctive Bible Society a necessity. (Here Dr. Sarles, who is a successful extempore preacher, referred to the use he would now make of his manuscript.) He briefly referred to the history of Bible translation. Within twelve days of the publication of the Revised Testament, 3,000,000 copies were sold. The Bible is the most precious thing that God has made. He referred to the manuscripts of the Scriptures, and claimed the right for the English-speaking people to have the Scriptures accurately rendered from the Hebrew and Greek. A new era of revision has dawned. Have not the Baptists a duty pressed upon them? Their scholarship, their devotion to pure versions, were cited as reasons for attention to this work.

He then referred to the action of the Bible Society in 1833. What did that action mean but a repudiation of a principle of imperfect translation of the Scriptures? In the most recent discussion of the subject, the position has been re-affirmed that "faithful translations of the Scripture should be given in all languages. The truth has been imprisoned, and now must be unshackled and be allowed to have free course and be glorified"—God being thus permitted to speak distinctly to the people. Baptists are fired with enthusiasm in the work of giving the truth of God to the world. In this, they have been led by the One who, in a pillar of cloud and of fire, led Israel of old to victory and nationality. The peculiarity of Baptists in Bible translation has been, that the original Scriptures should be faithfully rendered in the English language, as they have always contended that it should be so given in heathen tongues. The latter feature of the subject caused separations between Baptists and other denominations in England; the former part now divides them in America. What I ask you specially to notice is the principle involved. That principle was not touched by the Canterbury Revisers. There is only one people in the world ready to carry out the principle to its utmost—and that people is the Baptists. The question before us to-day pertains to the realization of the hopes of a Bible open in every word to the common people, the world over. They are seeking to ascertain, in all languages, the exact terms that will truly convey the words given by inspiration of the Holy Spirit. This is the only position on which heaven can smile with full favor. Never before was such a door set before Baptists to carry out their principles. The position is being combated by other organizations, who hold that a compromise should be made. Open communion, a principle, is child-like in comparison with the question now before us. The first is subtle; the second is open and positive. Opponents of Baptists are seeking to change the very meaning of Bible words. Such as *baptizein*, whose meaning, according to the testimony of such men as Dean Stanley, has

been altered by Pedobaptists. The first article of the Baptist faith is, "the Scriptures are the only rule of faith and practice." If now, Baptists prove false to their professions of fidelity to this, they have told lies enough to sink any denomination in oblivion.

What does the present agitation mean? It means devotion, stern and faithful, to the principles in the past advocated, or a retreat from the position heretofore held. The speaker dwelt upon the word *baptizein*, which has been transferred to the English. The effort is being made to show that the word means an indefinite mode of using water in a Christian ordinance. Dr. Sarles asserted that the manner in which the word has been treated, has been like a State prison offence, because a dishonest act. For Baptists to maintain that the word immerse does not express accurately the meaning of *baptizein*, is a heresy.

Upon the present Convention turns Baptist history. God is holding forth a crown to us. A great cloud of witnesses look down upon this scene. The past lifts its warning. Such a battle has never been fought before—the battle of truth. In view of the welfare of the people, shall Baptists trample under their feet cherished principles and interests? I appeal to the aged men of our Israel to stand firm for the sake of the younger men among us. I appeal to you to band together in unbroken columns in Bible work. A nobler work never urged itself upon us.

He was followed by Lemuel Moss, D. D., of Indiana, who spoke substantially as follows :

The question before us is not whether Baptists are loyal to the truth, or revere the fathers, or disagree as to lexicography. It is simply this: How shall we do our part in subjugating the world to Christ? We do not need a distinct Bible Society to do it, because (1) such a Society is unnecessary. On the foreign field the work is a single work. After the oral gospel, in due time the missionaries must give the people the written and printed gospel. They do not need a Bible Society any more than the apostles did. On the home field we do not need such a Society. The American Bible Society has done more than all other agencies combined, next to the living preachers, to evangelize America. The Baptist Publication Society stands ready to do anything and all you want it to do in Bible distribution. (2) Such a Society would be a sort of weakness, in separating us from other evangelical believers, with whom we have to fight a common enemy.

On motion, all resolutions were ordered to be referred to a Committee on Business.

On motion of Thomas Armitage, D. D., the committee was ordered to consist of seven members: Thomas Armitage, D. D., New York; A. H. Strong, D. D., Rochester; Wayland Hoyt, D. D., Pennsylvania; Hon. E. C. Fitz, Boston; H. C. Mabie, D. D., Indiana; W. H. Parmly, D. D., Jersey City; S. H. Duncan, D. D., Ohio.

Resolutions offered by D. G. Corey, D. D., of New York, and T. C. Teasdale, D. D., of Tennessee, were referred to committee.

Committee on Permanent Organization reported in part as follows :

To the Bible Convention of Baptists, meeting in Saratoga, May 22 and 23, 1883.

Your Committee, to complete the organization of this body, beg leave to present the following report in part :

They recommend that T. J. Morgan, D. D., of New York, Z. Grenel, Jr., D. D., of Michigan, and R. B. Cook, D. D., of Delaware, be the Secretaries of the Convention.

They also recommend that the following be Vice-Presidents, to represent the Missionary Organizations represented in this body : J. B. Thomas, D. D., American Baptist Home Mission Society ; Geo. D. Boardman, D. D., American Baptist Missionary Union ; S. A. Crozer, Esq., American Baptist Publication Society ; Ebenezer Morgan, Esq., American and Foreign Bible Society.

They further recommend that the delegates from each of the States here represented, be requested to meet and select, at as early an hour as possible, one of their own number as Vice-President, and report their choice to the committee.

Respectfully submitted,

A. J. ROWLAND,
THOMAS ARMITAGE,
EDWARD LATHROP,
T. E. BROWN.

On motion, adjourned till 3 P. M.

TUESDAY, 3 P. M.

Convention called to order by the President. Hymn 219, Baptist Hymnal, was sung. Prayer by G. W. Samson, D. D., New York.

Resolutions read by Franklin Wilson, D. D., of Maryland, which were referred to the Committee.

Rev. L. Halsey of New York, offered a resolution, which was referred.

Committee on Enrollment reported in part.

On motion of G. W. Samson, D. D., the Committee was instructed to enroll five delegates appointed by The Bible Union.

The accuracy of the report of the Committee on Enrollment, was discussed by various brethren. Emphasis was laid upon the fact that only delegates appointed in accordance with the call, were entitled to take part in the discussion.

W. W. Everts, D. D., New York, addressed the Convention in favor of an independent Bible Society. Substance as follows :

I desire to state a few points in favor of a distinct Bible Society.

(1) The weakness of the arguments against it. It is made a question of economies. The kingdom of heaven does not run in commercial grooves.

(2) God gave us a distinct Bible Society under more marked providences than any other.

(3) The expert testimony of missionaries. The veterans argue that our cause cannot live without such a Society.

(4) All religious bodies want a Bible Society—why not we? Every true Baptist recognizes the instrumentality of the Bible in his conversion, and loves it, and loves to give for its circulation.

(5) There is no hope of a union of Baptists on this continent, except upon such a basis as that of a common Bible work.

(6) It belongs to us Baptists to champion the Bible with special zeal.

(7) The consideration of the integrity of the word of God should have great weight. Do not try to kill the Bible Society. If you do not believe in it for any other reason, believe in it for the sake of fraternity, unity, freedom.

D. G. Corey, D. D., New York, addressed the body in opposition to a distinct Bible Society. Following summarizes:

I am old enough to know the men who organized the American and Foreign Bible Society. If they were living now I think they would not do it. I do not justify an act of the American Bible Society which has become historical; but I should be ashamed if I could not shake hands with all brothers in Christ over all walls. The American and Foreign Bible Society was well sustained for years. Then the American Bible Union was organized. There was much friction between the two; and at a large meeting of representative Baptists, after long discussion, the vote was almost unanimous in favor of having the Missionary Union do our Bible work in foreign lands, and the Publication Society in this country. There was a legal hitch preventing the carrying out of the plan. Since then, the American and Foreign Bible Society has had but a feeble support. I am opposed to an independent Bible Society, because the denomination does not want it. We have all needed organization and appliances for doing the work.

J. W. M. Williams, D. D., Maryland, addressed the Convention on the necessity of at least one National Society for the Baptists of America, viz.: "The American Baptist Publication Society":

There is a necessity for at least one National Society. There is little prospect of a union of all Baptists in America in Home or Foreign Mission work; but we can unite in Bible work. The American Baptist Publication Society is that one needed bond of union. It can do all that a distinct Bible Society can—translate, print, distribute Bibles, and educate the people up to revision. We of the South claim a special interest in this Society. It was born in Washington, on common ground. You fought hard to keep the South from seceding from

the North. I am ready to fight as hard to keep the North from seceding from the South.

A. C. Osborn, D. D., Massachusetts, addressed the Convention in reference to the financial aspect of the case:

I have lately looked into the economies of the Bible work. This should not be slighted or put out of sight. The Baptist Publication Society last year received \$16,000 for Bible work; 89 per cent of this went for grants freely made to the destitute. The last printed Report of the American and Foreign Bible Society, shows that they received in a year \$11,000; of this, it retained in treasury \$4,000, and expended \$7,000. Of this \$7,000, \$1,024 were expended for Bibles and Bible distribution. That is, 91 per cent. of the whole sums received was retained in treasury, or went for expenses. The grants made amounted to \$364; that is only three per cent. of its receipts.

E. B. Palmer, D. D., New Jersey, addressed the Convention in favor of a separate Bible Society:

I see as yet no solution of the main problem before us. Bible dissemination is the greatest work of the day. I am astonished that men, knowing Baptist history, should antagonize a separate Society. Are we to say to other denominations: "You do the great and noble work, while we remain idle"? Does Dr. Moss mean that we should coöperate with the American Bible Society? If so, let us so vote and pocket the insults we have received at its hands. If not, then let us vote for another Bible Society. The Bible work is a legitimate part of our denominational work. The conservatism of this hour springs from a fear that too much money will be given to this work. Fifty years from to-day, at the present rate of increase, we shall, as Baptists, be 25,000,000 strong. Remember, in deciding this question, we are deciding for this great number.

Lemuel Moss, D. D., spoke briefly in explanation of his views of co-operation with the American Bible Society.

Hymn 490, new Baptist Hymnal, was sung.

Thomas Armitage, D. D., in behalf of the Committee on Resolutions and Order of Business, reported as follows:

WHEREAS, in the year 1833, the Baptists of America resolved "to give to the heathen the pure word of God in their own languages, and to furnish their missionaries with all the means in their power to make their translation as exact a representation of the mind of the Holy Spirit as may be possible"; And,

WHEREAS, their missionary translators were instructed "to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, and to express that meaning as exactly as the nature of the languages into which they translate the Bible will permit"; Therefore—

Resolved, 1. That this Convention earnestly re-affirms these positions as sound and obligatory.

Resolved, 2. That, as these principles are divine, it is the duty of American Baptists to circulate versions made upon these principles in all languages, so far as such versions can be procured.

Resolved, 3. That, as there are differences of opinion in our denomination touching the several versions now existing in English, on the score of fidelity, it is the right of every Baptist to use that version which best commends its faithfulness to his conscience in the sight of God.

Resolved, 4. That whatever organization or organizations shall be designated as the most desirable for the prosecution of home Bible work amongst American Baptists, should be instructed to circulate the commonly received version, the New Revised Version, and the translations of the American Bible Union, according to demand; and that all moneys specially designated for the circulation of either of these versions shall be faithfully appropriated, in keeping with the wish of the donor.

The above resolutions we present as part of our labor. Asking the Convention to continue us as a Committee, in order that we may present other resolutions as to the methods of the prosecution of Bible work by Baptists.

A call for the division of the question having been made, the preamble and resolutions were read separately, and on motion, the preamble and resolutions, 1, 2, 3, were adopted.

G. W. Samson, D. D., moved to strike out of resolution four all that relates to the "Canterbury Version." He addressed the Convention in support of his motion:

From childhood I have been made familiar with the question of versions. I have given years of study to the subject. I saw the Sinaitic MSS. eleven years before Tischendorf discovered it. I know the history of calculated debasements of the original texts; and I dare not vote for a version which I know to be founded on a perversion of the word of God. I would part with my right hand and my denominational associations sooner. Let translations go; but guard the inspired originals.

J. B. Thomas, D. D., of New York, spoke in behalf of a Baptist version of the Bible.

I am averse to a resolution that should, in set words, restrict the action of a Bible Society as to the versions it shall circulate. Shall we condemn the action of the Publication Society in printing the lately revised New Testament according to the suggestions of the American translators? All other questions are done with us save this: "What has the Lord our God said to us?" Have the courage of your convictions. Print in the margins of your Bibles the word "immerse," as explaining the word baptize in the text; and print there also the Scripture references which support that truth. Let us have a Bible of our own. Have no fears of Pedobaptist whisperers. Translate the Greek word βαπτίζω, and let the people hear in their own language the word of God.

Franklin Wilson, D. D., of Maryland, called for the reading of the second and fourth resolutions, as he claimed that they were antagonistic. Dr. Wilson then addressed the Convention in support of that position :

We are here not as individuals, but as a Convention, to act for the Baptists for a thousand years to come. The resolution number two expresses the right of every man to use the version which commends itself to his conscience; but number four proposes to instruct a Society to circulate a version which many of us believe to be not in accordance with the mind of God. If this means only that such are to be put on sale, well; but if it means we are to make grants from defective versions, I am opposed to it.

Thomas Armitage, D. D., spoke in explanation and justification of the resolutions :

The idea of the Committee in the first resolution was fidelity to God and his word. There we said, the great purpose of this Convention is to readjust our Bible work so as to conserve the unity of the denomination in its prosecution. Recognize honest differences. Fidelity is not defined. Some think the word translated baptize should be translated immerse. I am one of them. When converted to Baptist views, it was not the word immerse that frightened me, but the immersion itself. Pedobaptists don't care what name you give it; it is the thing itself that troubles them. It is said that the word baptize is the sword with which we have won our victories. There never was power enough in that word to cut off even a right ear. We have struck with the scabbard instead of the edge of the sword. We have gained our victories not by, but in despite of that word. I say to Dr. Thomas, Don't put immerse in the margin, but into the text. It is not in the margin of the original. Put it in the English where God put it in the Greek.

A. H. Strong, D. D., of New York, addressed the Convention in behalf of the resolutions :

The members of the Committee widely differ. If some such basis as this proposed is not adopted, we may as well close our session and go home. If you put out one version named you may put out another. Two things favor the resolution. (1) The Committee is just as willing to specify the new version as published by the Publication Society. (2) It is not well for us to prejudge all the future; we act confessedly in such light only as we now possess. Let us agree in this, and thus make a real advance in the work of the Convention. For the sake of unity I urge the passage of the resolution as reported.

A. Hovey, D. D., of Massachusetts, spoke in behalf of the resolutions :

For many years I have been engaged in the same lines of study as those which have led Dr. Samson and others to various practical conclusions. We do

not regard any revision as perfect; but we believe every one of the accredited ones contains the substance of divine truth, and will lead men to the true faith and the true baptism. A lady in middle life, reared a Pedobaptist, came to my grandfather to inquire as to Baptist practices. He advised her to examine the Bible. She took the authorized version, and in a month she was immersed on profession of her faith. [A voice: "'Twill do it every time."] This incident was reported to a Presbyterian minister, and he said: "That is one of the Baptist tricks." In the future, the appeal will be to the inspired originals. Our translating will not make a straw's weight of difference. The evidence is against Dr. Samson's conclusions. His words should not have the weight against the resolutions which his positiveness of assertion would seem to give them. Any one of the accepted versions can be effectively used.

Wayland Hoyt, D. D., of Pennsylvania, addressed the body in favor of the resolutions:

A wise word uttered this morning may serve as a helm to steer us out of this stormy sea of discussion. "This is an era of revision." How long this era shall last, who can say? The duty of circulating the Scriptures is thrown upon the Baptists. When the American Bible Society refused the pitiable \$2,000 to circulate, in Burmah, a version acknowledged to be exact, because the Lord Bishop of Rangoon would find it necessary to explain some things, it proved itself not catholic. As self-respecting men, holding to the Bible as our only denominational foundation, we must circulate the Scriptures. The old version is a Baptist book. It is a good deal harder for a Pedobaptist to explain immersion out of it than for a Baptist to find it there. The putting of the word "in" into the margin of the the new version is a great admission. Do the best you can with what you have. Welcome all versions. They are tending toward our position. Meanwhile let us have liberty.

C. B. Crane, D. D., of Massachusetts, spoke in behalf of the resolutions:

What will it mean if you reject the resolution before you? You representatively commit the denomination to a judicial decision against the Canterbury Revision. Are we ready to do that? Let us have no snap judgments here. Let us support the resolution.

J. B. Thomas, D. D., offered an amendment.

On motion the resolution was referred to the Committee, together with the fourth resolution. On motion adjourned till 8 P. M. Prayer by Dr. B. Griffith.

Convention met at 8 P. M. Meeting called to order by J. B. Thomas, D. D., of New York.

Hymn 22, Baptist Hymnal, was sung.

Prayer by G. H. Miner, D. D., of Connecticut.

Thomas Armitage, D. D., from the Committee on Resolutions, reported resolution fourth as follows:

Resolved, 4. While in the judgment of the Convention the work of revision is not yet completed; that whatever organization or organizations shall be designated as the most desirable for the prosecution of home Bible work among American Baptists, should now circulate the commonly received version, the new Revised Version with the corrections of the American Revisers incorporated in the text, and the translations of the American Bible Union, according to demand; and that all monies specially designated for circulation of either of these versions should be faithfully appropriated in keeping with the wish of the donor.

A. J. Rowland, D. D., of the Committee on Organization, reported as follows: For Vice-presidents: Rhode Island, George Bullen, D. D.; New Jersey, H. J. Mulford; Vermont, T. H. Archibald, D. D.; Wisconsin, Rev. D. E. Halteman; District of Columbia, Rev. S. H. Green; Ohio, N. S. Burton, D. D.; Pennsylvania, H. G. Weston, D. D.; Maine, F. T. Hazlewood, D. D.; New Hampshire, W. V. Garner, D. D.; Massachusetts, A. Hovey, D. D.; Connecticut, Edward Lathrop, D. D.; New York, E. Dodge, D. D.; Delaware, William H. Gregg; Indiana, L. Moss, D. D.; Illinois, G. W. Northrup, D. D.; Michigan, S. Graves, D. D.; Minnesota, Hon. W. Pilsbury; Kansas, C. C. Foote, D. D.; Missouri, Rev. W. J. Patrick; Maryland, J. W. M. Williams, D. D. There were none selected for Iowa, Nebraska, California, Virginia, Colorado, West Virginia.

Rev. Asa Prescott, of Illinois, said:

Two questions are before us: (1) Shall we translate two particular words in the Greek New Testament into the language of the people? (2) Shall we, when those words are translated, have a Society to circulate that translation? I consider the first alone, and answer it affirmatively; Because,

1. God requires it. We are to speak his word faithfully, and so the people can understand it, according to the divine requirements.

2. Such a faithful translation gives God and his word their true advantage over the mutterings of all false gods. Our God is honest, and means what he says.

3. The Holy Spirit sets us the example—explaining in many places in the New Testament the meaning of the dark terms of foreign languages.

4. In refusing to so translate, we seem to rebuke the Holy Spirit for his carefulness in selecting words.

5. God requires all believers to be immersed in water, and the Greek word plainly declares his will in this. To fail to translate that word faithfully, is to keep people in ignorance, and sinfully prevent them from doing their duty.

T. G. Jones, D. D., of Virginia, addressed the Convention in favor of "The American and Foreign Bible Society":

For some years, Southern Baptists have done comparatively little Bible work. Formerly, we co-operated with the American Bible Society; but when it wronged us, as it did years ago—a wrong that has lately been emphasized by itself—we lost faith in it. We feel the need of a great organization, around which all our people shall rally; an organization that has Bible work alone for its object, saying, like Paul, "This one thing I do." I am thoroughly in favor of the continued existence of The American and Foreign Bible Society. It still lives; and I trust God will make it immortal. Let us re-affirm the principle of the fathers—the faithful translation of the Scriptures into all languages; the English in particular, which carries the weight of the English-speaking people, and which is to be the universal tongue. Let us fear nothing, but go forward; and God will be our helper.

Howard Osgood, D. D., of New York, defended the integrity of the makers of the "Canterbury Version":

I came not to talk, but to vote; and the sooner I can vote, the happier I shall be. We should be careful of the liberty of other men. Lack of this carefulness was the mistake of the Reformation. Let us not turn this meeting into a heresy hunt. I am a Baptist, and hold to the old standards, as to the election of grace and all associated doctrines; yet I want to speak, as one who had something to do with that horrible Canterbury Revision, of the Christian scholarship of the men engaged in it. It will not do to accuse them of unfaithfulness. Reject their work if you choose, but do not hastily accuse the workers. These men are as free and honest as you are—men, noble and pure and true. I believe in immersion as thoroughly as all the rest of the denomination put together; but there are other doctrines more important—such as that of God, of election, of regeneration. If you are going to translate *baptizo*, why use a Latin word, "immerse," instead of the old English word, "dip"? Baptists stand for a thousand fold more than the mode of baptism—for what baptism represents; for what the baptized man confesses in his baptism. Critical questions cannot be settled in a second; certainly not by a joke. There is danger in partial quotations. Paul's word, "Anathema Maranatha," is not explained in the text. If we are to settle this question by exegesis, let the exegesis be full and fair. I thank God for all that has been done by the American Bible Society; but how a Baptist can co-operate with that Society, after it smote Judson and Carey in the face; and, forty years later, after making the most solemn and distinct agreement to recall the blow, repeated it,—is something that passes my understanding.

Rev. T. A. T. Hanna of Connecticut, criticised the Canterbury Revision as a surrender to Unitarian influence, and advocated the work of the American Bible Union:

I am glad to find a man in these days, who will say in such a meeting as this,

that he believes in the eternal election of God's people. Such doctrines will be maintained only by those who hold to the Lordship of Christ. How can a man believing these doctrines unite with Unitarians in translating the Bible? There were those among the Canterbury Revisers who deny the Godhead of Christ. That doctrine has been veiled in their revision. Among other places, take John i. 18. The weight of evidence favors the translation "The only begotten God, who is in the bosom of the Father, he declared him." Why did not they so render it? I am in favor of the invincible principles of the American Bible Union. "If the foundations be destroyed, what can the righteous do?"

W. C. Wilkinson, D. D., New York, requested that Dr. Pharcellus Church, New York, be heard.

On motion of Dr. C. B. Crane, Dr. Church was requested to address the Convention at the opening of the session to-morrow morning.

On motion, adjourned until 9 A. M., May 23.

Prayer by Dr. H. K. Stimson of Kansas.

WEDNESDAY, MAY 23.

Convention called to order at 9 A. M., by J. B. Thomas, D. D., New York.

Hymn 596, Baptist Hymnal, sung by the congregation.

Dr. Franklin Wilson of Maryland, read a part of Psalm cxix., and offered prayer.

The Secretary read a series of resolutions adopted by the General Baptist Convention of California. The resolutions were referred to the Committee on Resolutions.

Pharcellus Church, D. D., of New York, addressed the Convention:

My topic is: "A Way out of the Weakness of Division, into the Strength of Unity." I submit the following points: (1) The question of Bible demand and supply. (2) Our past experience and what it teaches. (3) Some practical suggestions. The present condition is deplorable. The work languishes, the treasury is empty, the brethren are not united, and a thousand millions of our fellow-beings are without the word of God. It were better for the main issue here to be held in abeyance, until a unanimous vote can be reached. Experience teaches that no revision can take the place of the Common Version in the minds and hearts of the common people. I suggest the following action: (1) Let the Missionary Union and the Publication Society do all the Bible work they can. (2) Let a large committee be appointed to canvas the churches, and prepare for the organization of a large all-inclusive Bible Society. (3) Invite our Southern and Canadian brethren to coöperate. (4) Ask the American and Foreign Bible Society to unite in it. (5) When this Convention adjourns, let it

be to meet in Cincinnati, in November, to hear reports, and complete the organization.

John M. S. Williams, Massachusetts, offered a resolution. Referred.

J. D. Herr, D. D., Connecticut, offered a resolution. Referred.

Thomas Armitage, D. D., from Committee on Resolutions, stated that the Committee were unable to agree. That the majority report would be presented by A. H. Strong, D. D.

Dr. Strong presented the following :

Resolved, 5. That in the judgment of this Convention, the Bible work of Baptists should be done by our two existing Societies—the Foreign work by the American Baptist Missionary Union, and the Home work by the American Baptist Publication Society.

Resolved, 6. That in our judgment, the Missionary Union should more fully recognize the necessity of accurate translation and wide distribution of the word of God in foreign lands; that the duty of providing the means for this work should be more distinctly and effectively urged by the Union upon the churches; and that the Union should employ whatever additional agencies may be required to secure this result.

Resolved, 7. That the Publication Society should maintain a department to be designated as the Bible Department; that this department should be charged with the duty of collecting and expending funds for Home Bible work; and that a special Secretary, of equal authority with the Missionary Secretary, should be appointed to take the supervision of the department.

Resolved, 8. That as a guarantee that all the chief views current in our denomination shall be represented in the conduct of our Home Bible work; and as a provision for a settlement of the questions which have arisen with regard to the administration of that work, the American and Foreign Bible Society be requested to name three persons to be voted for as Managers of the Publication Society; and that upon the election of these persons as such Managers, the American and Foreign Bible Society be requested, in the interest of Baptist unity, to cease active operations in the field, and to retain its existence no longer than is legally necessary for the custody of funds and legacies.

Resolved, 9. That the Publication Society should maintain such intimate and close relations with the American Baptist Home Mission Society in the prosecution of Bible work, that the very large missionary force of the latter Society, among people of many languages, and on the frontiers of our country, may be effectively employed in the practical work of Bible distribution.

All of which is respectfully submitted.

AUGUSTUS H. STRONG,
WAYLAND HOYT,
SAMUEL W. DUNCAN,
HENRY C. MABIE,
FUSTACE C. FITZ.

Thomas Armitage, D. D., presented the following as a minority report :

WHEREAS, One of the objects of this Convention, as expressed in the resolutions calling it, is an attempt to unite the denomination in one Bible work; and—

WHEREAS, Future division in our Bible contributions and efforts among our several organizations should come to an end as soon as possible; therefore—

Resolved, That the various Boards to which the original call for this Convention was committed, be requested to confer together, through committees or otherwise, with a view to the selection of one or more agencies, through which they may harmonize the common work.

Resolved, That in such conference the end sought, ought to be a permanent Bible organization, or the enlargement of an existing organization, or the establishment of a new one if necessary, to the accomplishment of this great end.

Resolved, That the said Board or its committee be empowered to call a second Convention, at such time and place as they may select, and to report the results of their deliberations and efforts.

THOMAS ARMITAGE,

WHEELOCK H. PARMLY.

Mr. E. M. Thresher of Ohio moved to adopt the majority report. S. L. Caldwell, D. D., of New York called for a division of the question.

The fifth resolution was read. A. H. Strong, D. D., said:

This is a most critical time in the history of American Baptists. The mass of our denomination are sick unto death of Bible controversy. We want this question settled, so that we may go on in truth and duty. Are we not capable of unity? Are we not, though independent churches, more thoroughly united in faith and polity than any other body of Christians? And now can we not unite on a mere question of administration? We are here to unite. There are two principles in the light of which this question should be decided. (1) Adequate provision must be made for Bible work. Neglect nothing else; but see that this too is cared for as it should be, and is not. (2) We should do our Bible work by the simplest means. Our polity favors this. Anything like useless expense is criminal as well as unwise. Economy will restore the confidence of the churches and attract the offerings which have been estopped by controversy. These considerations point to the Missionary Union and the Publication Society as the best agencies for this work.

T. C. Teasdale, D. D., Tennessee, spoke:

I disagree with the majority report, which says that a distinct Bible Society is not necessary to the great work of our denomination. The two Societies proposed as Bible agencies will get no more money for this work than they do now. The Report does not recognize the South, which is deeply interested in

this work. I know their sentiments—and they are not represented in the majority report. They want a separate Bible Society.

E. Dodge, D. D., LL. D., New York, spoke :

We must accept ourselves as we are, and the denomination as it is. Waste always attends the exercise of power; but that should not discourage the forthputting of effort. This is a great representative body; but remember the limitations of our power here according to our denominational polity. Why are the minority so fixed and determined for a separate Society? I feel morally bound to accept the will of the denomination in matters of method. Yet charity is to be exercised toward those who may not feel so bound. Those who favor a distinct Society want a Translation Society. In so far I am with them. It is impossible to make a translation of the New Testament which does not favor the Baptist view. Suppose Dr. Dale translates, and puts *intuspose* for baptize. There would open upon that word a destructive cannonade from innumerable passages which say nothing directly upon baptism. Believers' baptism is an idea that flows back and forth through all the great passages. Baptism represents what the candidate believes, and so gathers up the large meanings of the gospel. I accept the report of the majority. But let us have charity.

Thomas Armitage, D. D., said :

The minority report does not antagonize the majority report. It seeks unity. It pleads for a delay which will make for unity. The basis of unity has already been laid in the principles adopted in the preceding resolutions. An immediate decision of the pending question may unsettle all that has been done. If time is allowed, I think the American and Foreign Bible Society will voluntarily disband, and we shall secure a Society into which all our work may be consolidated. Do you say, Why not ask that Society to dissolve? Because, (1) It is a legal Society; holding property and legacies which cannot be transferred without a legislative enabling act. (2) The Bible question is at present entirely out of the province of the Missionary Union and the Publication Society. As to financial economy, the majority report proposes to increase expenses by the creation of new departments and new Secretaries, to be sustained and paid. Wait one year.

H. L. Wayland, D. D., Pennsylvania :

If I should so far forget myself as to touch upon the question before us, the President will please call me to order. I am an admirer of my enthusiastic brother from New Jersey, but am unable to agree with him as to the baseness and rascality of economy. It will not do to be generous with other people's money. Dr. Osborn comes close to the point when he demonstrates that nine per cent. of the receipts of the American and Foreign Bible Society went to feed the hungry multitude; and the rest in feeding a few others equally hungry. Are

we not bound to make the dollar given for Bible work go as far as possible? Dr. Church wants us to be unanimous. It is impossible. There will always be two or three million Baptists on this continent standing out against the rest. I am not unanimous by myself alone. The best I can do is to get a very small majority. If we want to see perfect unanimity, walk out and take a look at the neighboring cemetery.

Captain E. Morgan, New York :

I am grieved at the levity and hand-clapping over so serious a question. I have no charge to make against any Society. Unanimity is the demand of the hour. Toward this I propose to devote my efforts, as in the past. I have sacred convictions, and I shall allow no man to challenge them or prevent me from carrying them out. But I am for harmony. The way to secure this is to take our bearings from the word of God. We are a unit in favor of pure translations—why should we disagree as to methods? Here is a Society having valuable properties, an incomparable library, every equipment for the work. Why not accept and use it?

G. W. Samson, D. D., New York :

I favor the minority report, because, (1) It pleads for delay. Time is needed for wise conclusions. (2) It argues economy. The majority report is for new agencies. We are an enterprising and business-like people, and have found it necessary to have paid Secretaries for every other form of work in which we engage; why should we not have a special paid Secretary for Bible work? (3) It looks toward integrity in translation, which commands my heart and understanding, appealing at once to my ancestral and hereditary sentiments, and the knowledge of the original Scriptures, which I have attained through long and careful research.

Hymn sung : “How firm a foundation,” etc.

Wayland Hoyt, D. D., Pennsylvania :

(1) Societies with the means of doing the work can accomplish more than those who have no houses, no appointments, no material.

(2) The work should be done without strife. The Missionary Union work cannot be divided, nor one part put in opposition to another; nor can its work be shared with another Society.

(3) We should be led by the lamp of experience. The past has been one of idleness and controversy. Let us be warned by it, and move forward away from its trials, in unity of spirit and purpose.

J. W. Sarles D. D., moved the reference of the report to the Committee. Lost. Dr. Sarles said:

I want to speak a word in the interests of peace. We are in the midst of a revision era. The Bible Union version claims to be only preliminary. When

issued, arrangements were made to note and preserve criticism with a view to future improvement. This is a proud hour for us, and a great opportunity. Make the most of it. I move to recommit the resolution, in order to secure one which we can unanimously support.

S. W. Duncan, D. D., of Ohio :

Do we want a postponement which means a continuance of this discussion for another year? We should, at the end of that time, be just where we are now. There is no real difficulty as to those legacies. The Society can maintain a quasi-existence, in order to hold them. You will lose much more money by continuing this controversy. It is not intended that the American and Foreign Bible Society should dissolve instantly. As to the South, every effort has been made to secure large delegations to this meeting. As to economy, one or two Secretaries will not cost anything like the equipment and paraphernalia of a separate Society. Close the controversy to-day.

Moved by A. S. Patton, D. D., of New York, that the resolutions requiring a two-thirds vote shall be taken from the Committee and acted upon now.

F. A. Douglass, D. D., spoke in opposition to the motion.

S. L. Caldwell, D. D., of New York, raised a question of order.

Hon. James Buchanan raised a point of order.

Rev. C. E. Bascom of New York, called for the reading of the resolution. Read by Secretary Morgan.

Mr. J. W. Stevens spoke and offered a substitute, which was referred to Committee. He said :

The Board of the American and Foreign Bible Society has been disgracefully represented. We are here to answer the question of financial management. After the failure of a union with the Publication Society, which was due to no want of good faith on our part, the Society was paralyzed. During the last three years we have been put to great expense in our effort to revive the Society. The members of the Board have expended \$40,000 in this—\$10,000 of which went toward establishing a paper in advocacy of the movement. Who called this Convention? We did, through the Publication Society. Do you want to cry down the South? Then do not deny their request for a basis of union. I move to substitute.

W. H. Parmly, D. D., of New Jersey :

Let us pause here for a little while. I signed the minority report, believing that delay would be in the interests of unity. Let us not repeat the mistake of former days. We shall not be united if we press this resolution to an immediate vote.

On motion, voted to adjourn till 3 o'clock P. M.

Dr. J. B. Smith of New York, made some announcements.

Called to order at 3 P. M. by J. B. Thomas, D. D.

Hymn 160, Baptist Hymnal, was sung.

Rev. H. A. Cordo of New York, offered prayer.

S. L. Caldwell, D. D., moved to recommit the report, to report at 4.30 P. M. Carried.

On motion of D. C. Corey, D. D., New York, it was voted to take a vote at 5 o'clock, or upon the report of the Committee.

On motion of E. Nelson Blake, Illinois, it was voted to limit further speeches to five minutes.

The Committee on Rules reported back the resolution on manner of taking the vote as follows: Your committee on Business and Resolutions report back to the body for its decision the question suggested by the resolution of Hon. J. M. S. Williams, as to a two-thirds vote.

Report received, and laid on the table.

W. W. Everts, D. D., addressed the Convention:

The composition of this Convention is not such as to warrant the overthrow of a legally constructed Society. It has been called out, not from churches which are the unit in our polity. In disregarding churches, you have cut off our Southern brethren who hold to that truth. Divide your child, and let the fragments go to other Societies. Add a fifth wheel to them. Badger 10,000 churches into co-operation. Repeat the fanatical movement of 1850, and win again the disasters which followed the hasty action then taken. You will lose your great opportunity. But wait only a year. You will lose nothing, be no worse off. Take the advice of such men as Armitage and Parmly.

G. W. Northrup, D. D.:

I speak as representing the West. There is no question of principle at issue here. It is a question of method only. If you should put \$500,000 or more into the hands of certain men and bid them use the money in evangelizing work, they would send out missionaries, build churches, establish schools, and print and distribute Bibles—each a legitimate part of their work. Why have a separate Society for Bible work? We have all the organizations we need, and they have their hands on the fields. Why cannot all, North and South, rally around the Publication Society as our Bible Society?

P. S. Henson, D. D., Illinois, spoke:

The hour has struck for the decision of this question. There was once a man who said, "Tarry here this night until I hear what the Lord will say unto

me more." The Lord had not said what he wanted to hear. Nothing but mischief will come of delay. Brethren came here with prepared speeches in their pockets, and protest against others coming with their minds made up. We have delayed too long. Let us have a decision. What is a Publication Society good for, if it is not to publish the book of God? Our Publication Society is a national Society, and it is subject to the order of the Baptist denomination. God does not mean that the world should be saved by a book. The foundation is Christ, not a book. God's book is primarily for his people. It is to be incarnated in them, and the world is to be saved not by books, but by men.

Rev. W. J. Patrick, Missouri :

I moved in the Missouri General Association, that delegates be sent to this Convention. The motion was, for various reasons, rejected. A difficulty with this resolution is that it makes no provision for collections in the South for foreign Bible work. The Missionary Union has no agencies there. An action taken here may bind those who act, but cannot bind those who are not present to act. You cannot count upon coöperation of the South in the decision you reach here to-day. Let us delay.

F. M. Ellis, D D., Massachusetts :

There will be no attempt here to legislate for the South as to Bible work. They are able to carry on their own Foreign Mission work, and are enthusiastic admirers of the Publication Society. Has the denomination asked the Missionary Union or the Publication Society to do anything in Bible work that they have refused to do? Can there be organized a new Society which will be a whit more loyal than these Societies to the requirements of the churches? No other Society has done anything like what the Publication Society has done to unify the North and South.

F. A. Douglass, D. D. :

Dr. Henson says man is to convert the world. The sword of the Spirit is not man, but the word of God. There is no slaying of idolatry otherwise. The order of operation in the saving of men is, first, the incarnation of Christ and all his work that follows it; second, the Holy Spirit; third, the word of God wielded by the hand of the Spirit.

A. E. Dickinson, D. D., Virginia :

There is a misapprehension as to the South. They were willing to trust you. They felt it would be indelicate to come here and outvote you, when they are not contributors to any of the Societies named. Ninety-nine in every one hundred of Baptists in Virginia would vote for the majority report. The same is true in North Carolina and Georgia. In the last-named State, the Baptists are coöperating with the Publication Society. The Southern brethren have got

along beyond this Bible controversy. They wait for you to decide it for yourselves. When decided, let the decision stand for one hundred years at least.

J. B. Thomas, D. D., New York :

The English word *immerse* exactly expresses the idea in the Greek word *baptize*. Let it be spoken out. This resolution does not unify; it divides. Is \$35,000 enough to meet the demand made? Abroad, the Missionary Union is expected to print and circulate Bibles as part of its work; why not have the Home Mission Society do the same in this country? This is not a National Convention. It should include the South. It should have been popular, not delegated; at Cincinnati, not Saratoga; and not held in connection with our Anniversaries. I am willing to go with my brethren. Let us by delay secure unity.

B. Griffith, D. D., Pennsylvania :

The South has been fairly dealt with in calling this Convention. Dr. Broadus said to me within an hour of the adoption of the resolution to call this meeting: "The South will not coöperate in this movement, until you at the North have united in Bible work." Dr. Tupper, Secretary of their Board, wrote: "We think it not proper to unite in this movement." If the South is not represented adequately here, it is not from lack of courtesy on our part.

Rev. Asa Prescott, Illinois :

It is said that the hasty action of thirty years ago brought us into trouble from which we have not yet recovered. Let us not repeat the mistake. Just as sure as you press this question to a decision to-day—I do not threaten when I say it—you have a twenty years' war before you.

William M. Lawrence, D. D., Illinois :

I speak for the younger ministry of Illinois. Three points are made against the majority report: (1) The South and Canada are not represented. (2) There is not sufficient opportunity for intelligent action. (3) The resolution's method is not the best. We heard in Chicago, before coming here, that by the help of the South and Canada, the American and Foreign Bible Society were to sweep the field in this Convention—how can it be they have had no chance? We of the West have good reason to know that delay is dangerous.

L. Moss, D D., Indiana :

The majority report should be adopted, (1) Because it puts us in a position to take advantage of all advance in scholarship. We can thus be working up to our best light, and we shall have, one day, the revision we all desire and expect. (2) Because it will give unanimity at home and abroad. The South, I have

reason to know, will be in accord with your action, if this majority report is adopted.

Committee on Credentials submitted a final report, as follows :

Mr. President, and members of the Bible Convention :

Your Committee on Enrollment beg leave to report that twenty-five States, and one Territory, the District of Columbia, five Societies, and the Committee of Nine, are represented in the Convention by four hundred and fifty-one delegates, distributed as follows :

Maine, 21; Vermont, 9; New Hampshire, 9; Massachusetts, 50; Rhode Island, 11; Connecticut, 21; New York, 101; Pennsylvania, 46; New Jersey, 33; Delaware, 6; Maryland, 9; North Carolina, 1; Tennessee, 2; Ohio, 36; Indiana, 6; Michigan, 17; Illinois, 14; Wisconsin, 8; Iowa, 6; Minnesota, 5; Kansas, 5; Colorado, 2; Virginia, 1; West Virginia, 3; Missouri, 3; District of Columbia, 1; Dakota, 1; Missionary Union, 4; Home Mission Society, 5; Publication Society, 5; American and Foreign Bible Society, 4; American Bible Union, 5; Committee of Nine, 1.

The following thirteen States, and the Dominion of Canada are unrepresented :

Georgia, Florida, Louisiana, Oregon, Texas, Nevada, South Carolina, Alabama, Mississippi, Kentucky, Arkansas, Nebraska, California.

The Committee have prepared and deposited with the Secretary of the Convention a complete list of the names of the delegates.

G. W. FOLWELL,
T. W. GOODSPEED,
W. W. EVERTS, JR.

On motion, the order of the hour was postponed to hear a statement from A. Hovey, D. D., in reference to the Bible Policy of the American Baptist Missionary Union.

A great deal more Bible work has been done by the Missionary Union during the last three to five years than appears from the statements made. No application has been made for Bibles at any of our stations that has not been met in full. A large legacy has furnished other funds for this work than the contributions reported as received during the last three years for this object.

The debate on the Resolutions was closed by A. H. Strong, D. D., New York, for the majority report, and Thomas Armitage, D. D., New York, on the negative report.

A. H. Strong, D. D. :

While the resolution pending is the result of long deliberation and conference, it is the outcome of large concessions on the part of the majority, and very

slight concessions from the minority of the Committee. The majority conceded the publication of the Bible Union revisions, and great changes in two of our Societies, such as new departments, and new Secretaries. There has been progress since 1850. We have, as a denomination, moved far toward the position now taken by men whom the minority represent. The resolution emphasizes the Bible work as it has never been emphasized in this country. The minority ought to allow the plan proposed a fair trial. I pledge myself to be among the first to move for a new Bible Society, if after four or five years this plan does not work.

Thomas Armitage, D. D. :

The minority report is not antagonistic to the majority report. Much of this discussion has therefore been pointless. I have little choice as to what channels of distribution may be used. The main thing is to secure unanimity. The American and Foreign Bible Society will wind up, if time is given, and will prepare for one great Bible Society. If the majority report is adopted, the slight opposition it creates may crystallize and harden beyond hope of melting. I am under no obligation to the majority for concessions. There have been no concessions.

The majority report was then read in full by Dr. Strong.

A. C. Osborn, D. D., Massachusetts, called for ayes and noes on Resolution Five. Roll called, with following result :

1. AMERICAN BAPTIST MISSIONARY UNION.—*Affirmative*—C. B. Crane, R. O. Fuller, A. J. Gordon, J. N. Murdock, H. A. Peryear.—5.

2. AMERICAN BAPTIST PUBLICATION SOCIETY.—*Affirmative*—B. Griffith, A. J. Rowland, Geo. Nugent, I. C. Wynn, H. G. Weston.—5.

3. AMERICAN BAPTIST HOME MISSION SOCIETY.—*Affirmative*—W. W. Bliss, D. B. Jutten, H. L. Morehouse, J. G. Snelling.—4.

4. AMERICAN AND FOREIGN BIBLE SOCIETY.—The following voted in the negative: F. A. Douglass, J. N. Folwell, C. T. Goodwin, E. Morgan, John W. Stevens.—5.

5. AMERICAN BIBLE UNION.—The following voted in the negative: C. C. Norton, W. H. Pendleton, A. T. Rose, Horace Waters.—4.

Affirmative—J. W. Sarles.—1.

6. COMMITTEE OF NINE.—*Affirmative*—Leonard Richardson.—1.

7. MAINE.—*Affirmative*—W. C. Barrows, F. W. Bateman, H. S. Burrage, E. K. Chandler, H. C. Estes, C. V. Hanson, H. M. Hart, F. T. Hazlewood, A. C. Herrick, E. Miller, W. A. Newcome, J. McWhinny, A. J. Paddleford, T. F. White, E. Worth.—15.

8. NEW HAMPSHIRE.—*Affirmative*—L. G. Barrett, J. N. Chase, N. L. Colby, W. H. Eaton, S. C. Fletcher, W. V. Garner, J. A. Johnston, C. H. Kimball, D. H. Stoddard.—9.

9. VERMONT.—*Affirmative*—T. H. Archibald, S. Henry Archibald, D. F. Estes, F. Henry, C. Hibbard, W. H. Randall, F. Sherman, George C. Baldwin, Jr.—8.

Negative—J. C. Allen.—1.

10. MASSACHUSETTS.—*Affirmative*—J. P. Abbott, T. D. Anderson, R. J. Adams, R. F. Alger, Matthew Bolles, W. A. Bowdlear, E. Batson, G. W. Chipman, S. H. Chase, E. A. Capen, W. T. Chase, T. M. Colwell, M. Davis, F. M. Ellis, G. Easterbrook, P. S. Evans, E. C. Fitz, J. F. Fielden, F. W. Foljambe, J. C. Foster, O. P. Gifford, J. H. Gilbert, G. W. Gile, H. C. Graves, A. Hovey, H. Hinckley, C. W. Kingsley, O. D. Kimball, B. D. Marshall, T. Merriek, W. T. McKenzie, D. P. Morgan, T. H. Neebecker, A. C. Osborn, J. W. Olmstead, Andrew Pollard, H. K. Pervear, A. E. Reynolds, Henry A. Rogers, E. A. Stone, A. K. P. Small, R. G. Seymour, F. P. Sleeper, J. Shephardson, J. E. Taylor, A. G. Upham, J. M. S. Williams, J. K. Wilson.—48.

Negative—D. C. Bixby.—1.

11. RHODE ISLAND.—*Affirmative*—G. Bullen, T. E. Brown, C. E. Barrows, E. Bromley, B. G. Boardman, W. M. Lisle, J. S. Swaim, J. T. Smith, E. E. Thomas.—9.

12. CONNECTICUT.—*Affirmative*—W. S. Bronson, W. P. Benjamin, A. H. Ball, G. W. Folwell, J. V. Garton, J. D. Herr, A. C. Hubbard, J. L. Howard, C. L. Litchel, E. Lathrop, G. H. Miner, P. A. Nordell, C. A. Paddock, M. H. Pogson, C. H. Rowe, O. C. Sargent, J. R. Stubbett.—17.

Negative—W. W. Everts, Jr., T. A. T. Hanna, N. W. Miner.—3.

13. NEW YORK.—*Affirmative*—N. L. Andrews, J. N. Adams, A. J. Barrett, W. H. Batson, C. W. Brooks, C. D. W. Bridgman, John M. Bruce, C. E. Bascom, V. W. Benedict, J. M. Bruce, Geo. C. Baldwin, Geo C. Baldwin, Jr., M. B. Comfort, A. Coit, E. W. Cook, S. L. Caldwell, J. W. Custis, Thomas Cull, J. B. Calvert, D. Crosby, C. E. Chivers, L. A. Crandall, D. G. Corey, T. E. Clapp, H. A. Cordo, A. Chapman, P. M. Dingee, E. Dodge, H. A. Delano, H. G. Day, S. L. Dean, D. C. Eddy, George Fisher, A. L. Freeman, Albert Foster, Norman Fox, A. J. Fox, J. H. Griffith, G. B. Gow, J. Gordon, L. A. Gould, W. E. Howell, W. T. C. Hanna, John Humpstone, L. M. S. Haynes, B. E. Hillman, H. Harvey, Lewis Halsey, S. T. Hillman, A. C. Hill, G. T. Hope, E. L. Hedstrom, W. P. Hellings, W. M. Isaacs, B. F. Judson, Arthur Jones, Edward Judson, H. M. King, F. H. Kerfoot, O. C. Kirkham, A. G. Lawson, H. C. Longyear, R. E. Lansing, S. H. Murdock, M. McGregor, T. J. Morgan, W. C. McAllister, R. S. MacArthur, Halsey Moore, D. D. Owen, H. Osgood, A. M. Prentice, D. C. Potter, H. H. Peabody, W. G. Partridge, A. S. Patton, J. W. Putnam, Thomas Rogers, C. Rhodes, T. Rambaut, A. H. Strong, C. P. Sheldon, G. A. Smith, W. H. Sloan, S. H. Stackpole, E. R. Sawyer, L. Smith, J. R. Shaw, J. P. Thoms, H. C. Townley, H. C. Vedder, W. M. Van Antwerp, E. S. Wheeler, M. A. Wilcox, F. L. Wilkins, D. A. Woodbury.—97.

Negative—Thomas Armitage, R. B. Hull, A. M. Hopper, H. Hutchins, L. M. Purington, G. W. Samson, G. A. Schulte.—7.

14. NEW JERSEY.—*Affirmative*—E. A. Armstrong, H. C. Applegarth, W. F. Basten, J. C. Buchanan, James Buchanan, T. S. Barbour, G. W. Clark, S. L.

B. Chase, O. P. Eaches, T. M. Eastwood, E. J. Foote, H. A. Griesemer, L. B. Hartman, I. N. Hill, W. L. Kolb, H. J. Mulford, G. W. Nicholson, E. B. Palmer, R. W. Perkins, Addison Parker, H. F. Smith, E. D. Simons, A. Suydam, S. Van Wickle, E. A. Woods.—26.

Negative—J. C. Allen, W. A. Bronson, W. W. Everts, Sr., Robert Lowry, W. H. Parmly, Wm. Rollinson.—6.

15. PENNSYLVANIA.—George Dana Boardman, F. B. La Barrer, L. C. Barnes, C. R. Blackall, J. H. Chambers, E. K. Cressy, George Cooper, Walter Calley, W. H. Conard, Frank Custis, Samuel A. Crozer, David Downie, F. S. Dobbins, Jabez Ferris, J. A. Gendell, J. H. Gendell, J. H. Harris, C. T. Hallowell, Wayland Hoyt, E. M. Haynes, P. L. Jones, H. W. Jones, Levi Knowles, K. Allen Lovell, Alex. M. Lloyd, R. M. Luther, James Lisk, E. K. Norton, J. M. Pendleton, Thomas Partridge, A. H. Sembower, Joseph L. Siner, G. M. Spratt, Thomas Swaim, D. W. Sheppard, J. Wesley Sullivan, John S. Stevens, W. C. Tilden, C. H. Thomas, H. L. Wayland, B. F. Woodburn, J. S. Wrightnour, J. G. Walker, C. L. Williams, R. M. Wells.—45.

Negative—E. H. Bronson, H. M. Wolfe, Jr.—2.

16. DELAWARE.—*Affirmative*—C. W. Bishop, R. B. Cook, J. T. Craig, W. H. Gregg, B. MacMakin, T. Kerr Slemens.—6.

17. MARYLAND.—*Affirmative*—T. D. Anderson, Jr., A. C. Dixon, J. B. English, Eugene Levering, H. C. Mettam, T. J. Maguire, Geo. O. Manning, Franklin Wilson, J. W. M. Williams.—9.

18. DISTRICT OF COLUMBIA.—*Affirmative*—Samuel H. Greene.—1.

19. VIRGINIA.—*Affirmative*—C. H. Paine.—1.

20. WEST VIRGINIA.—*Affirmative*—J. W. Carter, T. C. Johnson, W. E. Powell.—3.

21. NORTH CAROLINA.—*Negative*—Cæsar Johnson.—1.

22. TENNESSEE.—*Negative*—T. G. Jones, T. C. Teasdale.—2.

23. MISSOURI.—*Negative*—W. J. Patrick.—1.

24. OHIO.—*Affirmative*—T. Allen, W. H. Alexander, J. R. Baumes, N. S. Burton, G. G. Boyd, G. W. Currier, F. Olatworthy, H. F. Colby, T. P. Childs, A. J. Cook, S. W. Duncan, J. R. Downer, John Danner, J. B. Ewell, E. T. Fox, G. R. Gear, A. S. Hobart, G. O. King, G. W. Lasher, G. E. Leonard, P. S. Moxom, G. M. Peters, Charles Rhodes, A. T. Stout, Wm. T. Smith, J. A. Snodgrass, E. M. Thresher, J. Brainerd Thresher, B. A. Woods, A. L. Wilkinson, A. D. Willifer.—32.

25. INDIANA.—*Affirmative*—A. Blackburn, Lemuel Moss, H. C. Mabie, S. A. Northrop, I. W. Reed, S. M. Stimson.—6.

26. MICHIGAN.—*Affirmative*—Kendall Brooks, A. C. Bacon, James Cooper, J. H. Dudley, Henry Glover, Z. Grenell, Jr., Samuel Graves, S. Haskell, C. R. Henderson, E. H. E. Jameson, L. Kirtley, J. Sunderland, J. D. Standish, L. H. Trowbridge, D. Van Alstin, A. H. Wilkinson.—16.

27. ILLINOIS.—*Affirmative*—W. R. Andereck, L. A. Abbott, E. Nelson Blake, J. S. Dickerson, Edward Goodman, T. W. Goodspeed, S. F. Gleason, W.

R. Harper, P. S. Henson, W. M. Lawrence, G. W. Northrup, J. A. Smith, O. A. Williams.—13.

Negative—R. L. Olds, Asa Prescott.—2.

28. WISCONSIN.—*Affirmative*—Robert Leslie, D. E. Halteman, F. A. Marsh, R. E. Manning, T. W. Powell, H. O. Rowland, H. M. Robert, C. H. Topping.—8.

29. MINNESOTA.—*Affirmative*—J. C. Hoblitt, D. D. Merrill, J. F. Merriam, G. A. Pillsbury, B. W. Smith.—5.

30. IOWA.—*Affirmative*—W. H. H. Avery, C. H. Moscrip, S. B. Plumer, C. C. Smith, J. B. Thomas.—5.

31. KANSAS.—*Affirmative*—C. C. Foote, L. H. Holt, J. A. Leavitt.—3.
Negative.—H. K. Stimson.—1.

32. COLORADO.—*Affirmative*—T. R. Palmer.—1.

33. DAKOTA.—*Affirmative*—Edward Ellis.—1.

Unclassified, affirmatives—G. E. Tuft, J. G. Brown.—2.

Total.—*Affirmative*—401. *Negative*—36.

Prayer by J. W. Sarles, D. D.

Adjourned.

WEDNESDAY, MAY 23, 8 P. M.

Called to order by George Dana Boardman, D. D., of Pennsylvania, Vice-president.

Hymn 208, Baptist Hymnal, sung.

Prayer by Philip Schaff, D. D.

The following communication was read by the Secretary :

To the Bible Convention assembled at Saratoga :

DEAR BRETHREN: The undersigned, officers of the American and Foreign Bible Society, and members of its Board of Managers, respectfully represent that in the resolutions adopted by this Convention, they recognize a full acceptance of the principles of the Society with which they are connected, and a heartily expressed determination to carry forward the work for which that Society was organized. They further recognize in the large majority by which was adopted the resolution advising that the Bible work be hereafter performed through the Missionary Union for the Foreign field, and the Publication Society for the Home field, the clearly expressed wish of the denomination to employ those agencies for its Bible work.

In view of these facts, and of the arrangements contemplated in the resolutions still awaiting action, we desire to express our hearty acquiescence in the decisions of this Convention, and to pledge ourselves, individually and collectively, to exert our influence and give our votes at the approaching meeting of the American and Foreign Bible Society, to carry out in form and spirit the expressed wish of this Convention, without a doubt that the Society itself will regard the results now reached as a final adjustment of the controversy in regard

to methods of Bible work, provided only that the two Societies shall prove true to the trusts reposed in them by this Convention.

EBENEZER MORGAN,

President.

WHEELOCK H. PARMLY,

Chairman of Board.

F. A. DOUGLASS,

Corresponding Secretary.

SAMUEL P. WHITE,

W. W. EVERTS,

WM. ROLLINSON,

CHARLES T. GOODWIN,

C. C. NORTON,

J. N. FOLWELL,

JOHN W. STEVENS,

D. C. HUGHES,

HORACE WATERS,

FRANK ROGERS MORSE,

Managers.

Captain E. Morgan asked leave to withdraw the negative vote, and make the vote unanimous :

We cannot let this Convention dissolve without recording our assent to its decision. We now beg to withdraw the votes we gave against the Fifth Resolution of the Committee, and to have our votes recorded in the affirmative. We have no doubt we shall be able to carry out the purpose of that resolution, and shall take steps at once to transfer all the property in possession of the American and Foreign Bible Society to the Societies you have selected to do your Bible work.

W. Everts, D. D., seconded the motion of Captain Morgan.

The house was packed to its utmost, and the paper and the speeches of Captain Morgan and of Dr. Everts were received with tremendous applause.

Dr. Everts said :

Our hearts have been won by the spirit of our brethren and the tender prayer offered by Dr. Sarles. We thank God for the decision now reached—and we will adhere to it. Now for work. Let us now engage the churches in an energetic prosecution of Bible work—and adopt a more vigorous policy in that work on the foreign field. This is all we ask.

Dr. Williams of Maryland :

As a man who has lived for many years on the border, where I could lay one hand on the North and the other on the South, I spoke to you yesterday. You have done nobly. We have been praying for this Convention down South. Those prayers are answered. Now let us sing, "Blest be the tie that binds," and shake hands all around.

The motion was put, and carried with great enthusiasm.

While singing "Blest be the tie that binds," there was a

general hand-shaking, at the suggestion of Dr. Williams, of Maryland.

F. A. Douglass, D. D. :

I heartily accord with the decision reached to-day. I look to see the great work on the foreign field well and wisely done. So also at home. I am with this movement.

Rev. D. C. Hughes, New York, spoke of the great concession made by Captain E. Morgan and his large liberality towards the Bible work :

Captain Morgan, under the controlling power of the grace of God, has made a concession of great magnitude. Three years ago, he pledged \$25,000 to Bible translation, and has given since many thousand dollars to save the valuable library of the Bible Union. Three weeks ago, he was willing to invest several thousand dollars more to complete the union between the American and Foreign Bible Society and the Bible Union. As Secretary of the Board of the Society of which he is President, I have felt it proper to make these statements.

Hon. James Buchanan called attention to the fact that there was no motion before the house.

Resolution seven was read.

A. C. Osborn, D. D., Massachusetts, moved to strike out the relating to establishing a Bible Department in the Publication Society :

The resolution is constructed upon a false basis—a misunderstanding of the facts in the case. The Publication Society has already such a department—and it is in operation.

Dr. Strong suggested to substitute “ maintain ” for “ establish.”

J. W. Stevens asked :

What can be done for foreign points not touched by the Missionary Union? Demands for Bibles reach us from such points, and they should be met.

S. L. Caldwell, D. D., New York, said :

The resolution requires the Publication Society to appoint a special Secretary. Ought we to instruct that Society as to details of work?

R. S. MacArthur, D. D., New York, spoke in opposition to instructing the American Baptist Publication Society to appoint a new Secretary :

Too much money goes to pay traveling expenses and salaries of Secretaries.

Let the pastors make the collections. Do not tie the Society up. Entrust it with the work, and let it arrange the details.

W. H. Parmly, D. D., New Jersey, spoke in favor of such instruction :

This resolution contains the gist of the whole business. Pass the resolution as it is. It was understood through all the discussion that this would be done if the fifth resolution should be adopted. By all means let us have a Bible-work Secretary.

Motion carried. Resolution eight read.

A. M. Hopper, D. D., New York :

I voted against the fifth resolution, but I desire to favor this. I could not easily bring myself to give up the old American and Foreign Bible Society. But I accept the present resolution and desire to change my vote on the fifth.

Resolution carried.

Resolution nine read.

Rev A. G. Lawson, New York :

We have come nearer to unification than those of my age have ever seen or expected to see in the Baptist denomination. I hope to see the time when we shall have but two Societies for our Denominational work—one Publication Society and one Missionary Society for this and foreign lands. This will avoid friction, and will simplify our work so that all our people can understand it.

Resolution. (See original notes.)

Resolution was carried.

Report of Committee as a whole was adopted.

L. Moss, D. D., of Indiana, moved that the Committee that called this body together, with the Secretaries, be a Committee to print the proceedings of this meeting, and that a collection be taken for the work.

Motion carried.

Rev. H. C. Townly, New York, moved to appoint a committee of five to extend fraternal greetings to the Presbyterian General Assembly.

Opposed by John Gordon, D. D., who said :

It is fitting that the Presbyterian Assembly take the initiative in the courtesies of these meetings. They were on the ground first, and should give greetings to us, to which then we would respond.

R. G. Seymour, D. D., Massachusetts, moved to amend, by extending courtesy to Dr. P. Schaff, and requesting him to address us. Carried.

Dr. Schaff said :

I am unable to give fitting expression to the sentiments which fill my heart. I am wholly unworthy of your compliment. I propose that we all unite in singing the long metere Doxology.

The collection was taken.

Edward Goodman, Esq., offered the following, which was passed :

Resolved, That the thanks of this Convention be given to the Committee of Arrangements, and especially to Dr. Griffith, its efficient Chairman, for their successful services in connection with the call for this Convention.

Moved and carried that thanks be rendered to the First Baptist Church in Saratoga.

On motion, it was voted that a copy of the Resolutions adopted, certified to by the President and Secretary, be communicated to the American Baptist Missionary Union; American Baptist Home Mission Society; the American Baptist Publication Society; and the American and Foreign Bible Society.

A vote of thanks was tendered to the Local Committee, and to Transportation Companies for reduced rates.

Dr. Boardman spoke closing words :

Let not the skeptic henceforth underrate the peace-speaking power of the blood of Christ. Captain Morgan has not lost the art of navigation. He has guided not only the craft he commanded, but also its precious cargo into the bosom of the Baptist denomination.

Prayer by J. H. Castle, D. D., of Canada.

Hymn 6, Baptist Hymnal, was sung.

Adjourned *sine die*.

JAMES L. HOWARD, *Chairman*.

T. J. MORGAN,	} <i>Secretaries.</i>
Z. GRENELL, JR.,	
RICHARD B. COOK.	

DR. ARMITAGE ON THE RESULT.

[An address delivered before the meeting of the American and Foreign Bible Society in Saratoga, May 23, 1883, by Thomas Armitage, D. D.]

MR. PRESIDENT: I protest before this holy assembly, and on this holy ground, that this is the happiest day of my life. I brought to this Bible Convention a heart trembling for the Ark of the Lord, and especially for the writing of his finger beneath its lid. The divisions, alienations, and ascerbities of many years had well-nigh drowned all hope of unity amongst us in our Bible enterprises. Expectation in that direction was much like a tiny spark of fire, floating in the pitch of midnight on the bosom of a boisterous sea. But after patient waiting for three-and-thirty years, the chronological length of my Redeemer's life on earth, I have at last seen the Man of stormy Galilee walking in majesty on the wave, and in two short days all our past contentions and divisions are deeply *immersed*, "engulfed full-laden," like Simon Peter's fears; and, lo! there is a greater calm than his Baptist successors have known for a full generation. Verily, it seemed as if Jesus were asleep when the prow of our ship trembled before the angry billows, and in the "hinder part" of our rickety craft at that. But re-assurance comes with his gentle rebuke, "O thou of little faith, wherefore didst thou doubt?" The eyes of my heart were filled with tears, and its poor dull ears swollen with grief, but they were opened together; and now, the stupid old heart dances with joy unspeakable.

Two things excite my praise to-day. The first is, that in this greatest and grandest delegated Convention which Baptists have known in their history, no voice has been raised for a compromise version of the Scriptures in any language or for any race. No man here has even hinted that he loved an East Indian better than he loved a West American. No man has even hinted that the first must imperatively have the mind of the Spirit on the sacred page, and that the last must be content with the mind of the translator. No man has appeared here panting for martyrdom, rather than unite with a Bible Society in giving unfaithful versions to the heathen; while at the same time, he would die at the stake twice over sooner than unite with his own brethren in giving a faithful Bible to his own countrymen. No man has ventured to say that versions made by our missionaries in Asia are "catholic" there, while the same sort of versions made by the men who support those missionaries are rightly stamped as narrow, "BAPTIST BIBLES," in America. But on the contrary, the Convention has roundly declared, with wonderful unanimity, that "the duty of American Baptists is to circulate versions made upon the divine principle which expresses the mind of the Holy Spirit in *all* languages, so far as they can be procured."

A second source of gratitude is found in the fact that so many of our young ministers, the men of the future, have honored the Convention with their presence and co-operation; and have espoused its doctrines in all their fresh and

vigorous love for Christ. This augurs anything but faintness and weakness in our coming Baptist ministry; a stalwart set of brave men just from the feet of our venerable Gamaliels, promise great things. I confess to you, Mr. President, my many personal weaknesses of heart. But one of its weakest sides is that which beats towards a young Baptist minister, meet him where I may. Two portals lead into it: the one is a strong iron gate, against which a hard, harsh, narrow, and severe man in advanced life may beat and storm till his fists are peeled and out of joint, yet not a nerve or muscle moves. But in it there is also a wicket gate, which, touched softly by a young evangelist, flies open at his knock. A stripling in the Lord asks to come in, and the citadel is promptly surrendered at his still small voice.

What sight upon earth is so fair as that of the boy ambassador of Jesus—leaving his father's roof forever as his home; making for the seminary—eating the bread of indigence there, possibly of hallowed charity; sitting reverently at his tutor's feet to learn the art of holy war, and then buckling on the armor for the hot strife? He turns his back upon the prospect of pelf and honor, greedy only of the glory of God, and only ambitious that men may come and kiss the feet of his only begotten Son. Sir, it is beautiful. The tear will moisten the eye when I see him, and I cannot help this. Indeed, I have given up the effort to resist them. Such a fair youth is to me as pure as the dew distilled this morning, when the rising star saw her own bright image in the cup of the alabaster lily. He is like the modest violet, which thanked the sandals of the young Carpenter for pressure beneath his feet, when they brushed the grasses and mosses of the Nazarene hills on his way to the bower of prayer. They are like the perfume of the virgin rose, wafted towards his home on the cool breezes from Sharon. You and I, sir, will soon have done with Bible Conventions; but unborn years will hear from these young brethren, when you and I are dead to their eloquence.

Mr. President, your good nature will not be tried with me if I now reveal to you the secret of my poor, precious Minority Report to the Convention, for I found it desirable to avail myself of an honorable parliamentary right and privilege. Had I told this secret to my brethren of the good natured Committee, or to the Convention itself, I should have lost the two points that I aimed at, both of which I gained. The first was a long and free discussion of the whole subject for the end of unanimity. Three hours of plain talk did the Majority Report much good. I told the committee before we reported, that the Majority Report would surely be adopted; but secretly I feared to have that done in haste, lest a large minority should go home hurt in their feelings, because discussion was cut off by enthusiasm. The experience of 1850 taught me something in that line, and I knew exactly how this retrenchment on Baptist liberty feels. The second reason was, a desire to conciliate the American and Foreign Bible Society men by treating them with kindness and consideration, so that I might not lose all influence with them in the persuasion to wheel into line when the line was ready. They are honorable men, and personally not to blame for the misfortunes of that Society. They have a sacred trust committed to them, that neither the laws of God nor of men will allow them to throw off hastily. But give them time for

consideration, and they will be true to all concerned. And here they are, every man of them, to stand by your adopted report, as true as steel. It is hard to throw a sick babe out of the window; but if it must go, for mercy's sake put a eather bed under it—it is much softer to fall on a feather bed than on the hard ground.

Then why did I not vote “yes” on the adoption of report? That is a fair question. Simply because a colleague on the Committee had signed the Minority Report with me, and honor required me to stand by him. But for this I would have withdrawn that report after the debate, or have voted with the majority. And if the clerk will call the Yeas and Nays now, I will vote “yes” in a much louder voice than the “no” received, and ask him to print it in capitals. I have had no special love for the American and Foreign Bible Society, and but little reason to love her, not having worked in her ranks for over thirty years. But I have never abused her to the length of a three-worded sentence. Reproach, hard names, and censure, for daring to think and act for myself on Bible matters have been sufficient reasons for reviling not again when reviled. My honest endeavor has been to walk by this ever-safe rule. Few men have said or written more on these subjects. I have had no reluctance to use hard arguments and enforce unbending principles; but it has been a constant aim to avoid unbrotherly personalities, reflections, and uncourteous treatment. And no brother can do me a greater kindness than to find an unjustifiable sentence of this sort in my addresses and published articles. If a word of mine has done any brother injury in this line, I will hasten to retract it; and if it have gone one mile, the retraction shall go twain. To do this would make my dying pillow sweeter and softer.

Nearly half a century ago, a graceful young maiden undertook to defend her Father's veracity in her own home; for this she was turned out of doors in a pelting storm. She became faint and worn and weary, till Truth fell in the street, at the door-step of a sweet, white-haired Baptist minister, in Broome Street, New York. He was in close consultation with a Baptist deacon, who was just as sweet and white. The venerable pastor said, in trembling tones: “Brother Colgate, what shall we do with this fair, homeless child?” The tender layman replied: “Brother Cone, let us take and shelter her in a pure, warm, Baptist home.” “But,” said the prudent pastor, “will it be pleasant for the family? Will they welcome her?” So they sent that question to the man of the golden mouth in Albany; and Bartholomew T. Welch answered: “Yes, take her in!” They put it to the learned scribe in Boston, and James D. Knowles raised his head from his work long enough to say: “Yes; by all means take her in.” John Peck and Duncan Dunbar gave the same reply, and so did the warm-hearted John Dowling, with J. B. Jeter and J. B. Taylor, of the Old Dominion, with Kennard and Jones and Babcock and Gillette in the City of Brotherly Love, and with thousands of others. And they took her in. Thirteen long years she was fostered and cherished, and a new dispute arose about her Father's veracity. Then she had waxed fat and kicked; she was rude, and smote the white-haired pastor on the cheek. He said to her: “Farewell, I am crushed”; and bowed down, he turned from her door never to enter it again; and the last

that she saw of him, his white head was all bathed in the glory of the Golden Gate when he entered the Palace above.

Then came to her the time of penitence and grief and sorrow. Like an ancient brother, she was sent to do her Father's work, and said: "I will not." Yet, "afterwards she repented and went." But it was too late. Still she was faithful in a few things. She has been as true as the morning light to her Father's word in foreign lands; and for this reason it were better not to stone her to death, but to say with the Great Teacher, "Go thy way and sin no more." This is my parable of justice and mercy for the American and Foreign Bible Society. And while we all rally around the Society which comes to fill her place—the American Baptist Publication Society—let every one lay the moral of rebuke for unfaithfulness to his heart of hearts. I am content!

And now, in closing what may possibly be the last public annual meeting of this Society, I feel perfect freedom in addressing a word to my co-adjutors, the old Bible Union men throughout the land. That one word is: *That to a man we rally around the new flag which symbolizes a faithful Bible—in Chestnut Street, Philadelphia.* You, brethren, need no definition from your old President as to what a faithful version is. You have comprehended for thirty years that it is one which cannot be treacherous to the sense of the inspired originals; but expresses it with a firm and upright fidelity, so that the simple-hearted and unlettered reader can trust it, as giving him exactly that truth which its Divine Author intended to convey. When the Baptist members resigned their places in the Board of the American Bible Society, in 1836, they told that body what they meant by faithful versions in the one matter of controversy then pending, and in these words: "Immersion of the body in water is essential to the ordinance of baptism, and this ordinance is essential to a profession of the Christian faith. This is all clearly exhibited in the original Scriptures, and a man cannot FAITHFULLY TRANSLATE them without making this as clear in his version as it is in the original."

The second resolution of the Bible Convention is faithful to that principle in all translations. The fourth resolution expresses its judgment that "the work of revision is not yet completed." And its eighth resolution gives "a guarantee that all the chief views current in our denomination shall be represented in the conduct of the home Bible work"; thus, the whole denomination stands in 1883 exactly where it stood in 1833.

What these fathers demanded in this particular, we Bible Union men demand on the same line; now and in addition, we ask its application to every "jot and tittle" of Scripture on all other points whatsoever. My old associates in this grand cause, let us rally once more to this standard. I have firm and honest faith in the Publication Society and its Christ-like purpose to treat us honorably, and to handle the principles for which we have struggled with unswerving integrity. Men of God and lovers of the truth manage that Society. Of course, they must move slowly, carefully, wisely; and each of us must give them our full confidence, our prayers, money, and moral support. We have found difficulties in doing our work, and they will not find their path unstrewn by similar trials. We have bought our experience in Bible work at a great

price, and hence it is of the greater value. They also will find the purest gems by delving in the deepest mines. Suffering is, and always will be, the market-price of truth. Wicliff expressed this idea in his translation as far back as 1380, when he said: "All that will live *faithfully* in Christ Jesus shall suffer persecution." The Publication Society has not been free from suffering for principle in the past, and it is made of too good material to shrink from it in the future. You, tried Bible Union men, would have been dull scholars indeed if you had learned nothing in the soul-struggles of a full generation. At the same time, while we are much wiser men for the past contest, those who contemned us are sadder than we are, whether they are wiser or not. Now that the whole denomination has adopted the platform which we laid down in 1850, they find that they made grave mistakes too, and, like magnanimous opponents, they greet us as honest co-workers for the future on that "Divine" basis.

Old friends of English revision: The American and Foreign Bible Society has "named" three of us to serve in the Board at Philadelphia; and when the Publication Society shall confide to us a share in its sacred trusts on the Bible question, we shall find ourselves bound to patience, to gentleness, to be manly and faithful in that trust, and to all parties, on every side. We shall owe all deference to our brethren who differ with us in any respect, and unswerving fidelity to you, that we may honor our grave position. We ask, therefore, that you will give to them and to us your confidence, your sympathy, and support, and I believe that we shall be able to stand in our lot together—a Board of true men. Our opportunity as Baptists to lead in the great "era of revision" was sadly lost, when, in 1850, we blindly turned our backs on the revision of the English Bible. But enough was then done to lay the foundations of the work; not a new argument has been used to arouse the Christian world to the work since—we led the van, in that respect, at least, and great progress has been made. And if we henceforth act worthily and wisely, God may yet honor us with putting on the top-stone with shoutings of "Grace, grace unto it," and so the final result shall be a better English Bible than has yet been produced in the history of our nervous old tongue. Author of the Bible, lead us all, make us wise, and bless our careful labor for Jesus' sake! Amen.



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